

# THE CHRISTIAN CENTURY

Do not fear the terror of the truth, so as to step aside from under it and withdraw thyself from the stroke of it; but think of the goodness of it, as a man, though he fear the bitterness of the pill, yet knowing that it is a means of his health, he is willing to take it. So here, when God moves, move thou; when he stirs, stir thou.

—Thomas Hooker.

CHICAGO

*The* **CHRISTIAN CENTURY COMPANY**

Station M

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### THE OLD DEAR WAY.

There's a road I will not take,  
Though the lark's above it.  
The sweet dews love it:  
Never again, for Mary's sake.

There's a house I've loved and lost,  
From garden bowers,  
At the midnight hours,  
It cries to me like a lonely ghost.

An old red house, so warm and kind,  
Yet I must shun it,  
Nor think upon it.  
The thought of the stranger's in my mind.

Your garden's out in bloom and fruit;  
Empty and cold,  
Where we walked of old;  
Never again shall I come to it.

There are thoughts I keep apart  
Of the darling faces  
The empty places,  
Locked forever within my heart.

—Katherine Tynan.

### A FIRST LESSON IN DIPLOMACY.

The state superintendent of public  
schools of Maine recently recalled a story  
of his early school life, which the *Kennebec  
Journal* prints. He distinctly remembered,  
he said to an audience of Maine "school-  
ma'ams," his first day in school. It was  
also his brother's first day, and they occu-  
pied seats across the aisle from each other.

It was in the afternoon when the young  
and pretty teacher came to my seat, placed  
her hand on my shoulder and asked, "Don't  
you love me?"

I was almost frightened out of my wits,  
but I managed to look up at her.

"No, ma'am," I replied.

She then went to my brother, directly  
across the aisle, and asked him the same  
question, to which he replied:

"Yes, ma'am."

You may readily imagine which of us got

the raisins from the pudding during that  
term of my school. All that I got I pound-  
ed out of my brother.

I forthwith made up my mind that when-  
ever that question was asked me again I  
would always reply:

"Yes, ma'am."

### WOODLOTS IN JAPAN.

In these times of great drains on the tim-  
ber supply, caused by the heavy demand for  
forest products of all kinds, Americans  
may see in Japan an example of what can  
be done in growing wood on small plots.  
That country contains twenty-one million  
woodlots, about three-fourths of which be-  
long to private persons and one-fourth to  
communes.

The average size of the plots is less than  
nine-tenths of an acre. They usually oc-  
cupy the steepest, roughest, poorest ground.  
In this way land is put to use which would  
otherwise go to waste, and if unwooded  
would lose its soil by the wash of the dash-  
ing rains.

From Japan's woodlots the yearly yield  
of lumber is about 88 feet, board measure,  
per acre, and three-fourths of a cord of  
firewood. In many cases the yield is much  
higher. More than half a billion trees are  
planted yearly to make up what is cut for  
lumber and fuel. Assessment for taxation  
is low, averaging for the twenty-one mil-  
lion lots less than a dollar an acre.

With all the care in cutting, and the in-  
dustry in re-planting it is by no means cer-  
tain that Japan's forests are holding their  
own. If the preservation of the forests is  
doubtful there, it is evident that depletion  
must be alarmingly rapid in other coun-  
tries which cut unsparingly and plant very  
little. On the other hand, it is encourag-  
ing to see what can be done with rough,  
steep and poor land. The United States  
has enough of that kind, without touching  
the rich, agricultural acres, to grow billions  
of feet of lumber.



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# The Christian Century

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## EDITORIAL

### EVANGELISM—OF WHAT SORT?

It is a hopeful sign that the churches are beginning to take inventory of the different types of evangelistic work and to make up their minds that some are necessary and others harmful. The Disciples of Christ have been from the first ardent believers in the work of the preacher of the gospel. They began their history with the evangelistic spirit and have flourished by its continuance. Though the Campbells were not men of the sort who would pass by the name of evangelists, yet their strongest co-laborers were of that order. Scott, Stone, the Haydens and many more of the first and second generations were gifted in winning men to the cross.

It is unnecessary therefore to discuss the question as to whether the Disciples believe in evangelism. When they cease to believe in it they will cease to believe in the Great Commission. But they wish to know what is meant by evangelism, and what types of this activity are valuable and what are harmful in the work of the churches. The fathers of this movement were keen critics of the popular evangelism of their day. They believed as fully then in the preaching of the gospel as does any man of this generation. But they saw the evils that resulted from an indiscriminate and emotional evangel, and they sought to warn their brethren against such results. It would seem that in not a little of the work of protracted meetings conducted in our churches in this generation we have fallen into the very excesses which the fathers deemed unfaithful to the Scriptures and fatal to the sound life of the church. We wish to point out some of the features in which this evangelism sometimes seen in our congregations presents the most direct affront to all the teachings of the fathers and of the New Testament. In so doing we are fully aware that not one of our workers in this field would wish to be untrue to the gospel of the cross, nor to those principles by which the Disciples have been guided in most of their history. We believe that such departures as are seen in the work of any one of them have crept in under the spur of ambition to do the greatest good, and to bring the largest number to Christ. None the less we believe that certain elements of present-day evangelism as seen at times in our churches exhibit all the worst features of the denominational revivals which our earlier preachers did so much to discourage.

We have no space here to comment upon objectionable features in the conduct and preaching of the evangelist himself. In

what is here said it may be taken for granted that personally and in his behavior he is all that could be desired. Our comments are entirely upon the consequences of the passion for results which sacrifices all other things to the number of additions to be secured in a meeting. We freely grant that the churches like this type of results. It is undoubtedly true that the numerical success of some evangelistic work has produced in many minds the feeling that a meeting is a failure which does not sound well in telegraphic reports. Even pastors who know the evil results of this passion are carried away by the opinion of the church and permit, even encourage, such efforts.

The first result of such a meeting upon the community is to produce the impression that the church is begging for new members at any price. Instead of lifting the standard of the faith so as to make men respect the church as an organization demanding of its members a sacrificial, holy and serious life, for which struggle with sin, self-denial and lofty consecration are demanded, much of the popular evangelism of the day degrades the church in the public mind by making it a mendicant at the door of the community, coaxing, begging, searing, or attempting to play upon the emotions until thought is lost in feeling, and by any and all means people are gotten in the church. It takes a long time for the cause to live down this cheapening experience in any community.

Another result of the same process is the type of church membership which many of the churches reveal. People who come into the church on the wave of revivalism which leaves little time for reflection, and makes little demand upon the conscience and life are of very little value to the church after they have once entered. Our brotherhood has a large percentage of shifting, floating membership, which easily attached itself to the church in revivals, and as easily goes its own way afterward, or becomes useless timber in the structure of the church, to weaken the whole edifice by its untrained and undependable nature. To be sure a church that is alert, vigorous and ready can do much in the training of such raw recruits. But a church that depends upon a meeting to solve the annual problem is in most cases weakened rather than strengthened by the experience. It is abnormal for a multitude of children to be born into a family at one time.

But perhaps the most regrettable, if not immoral feature of some of the evangelism of the day is the invasion of the Sunday school, even the primary departments,

with such forms of solicitations as leave little children no choice but a hurried and emotional conformity to the demands of the revivalist without regard to preparation or propriety. Not infrequently has it occurred that the evangelist has counted upon such a "rounding up" of little children from the school as the first "visible results" of the meeting. It need hardly be said that the younger classes of the Bible school are the very last places in which an evangelist should ever be permitted to intrude. Teachers and parents ought to resist such a violation of child nature and such interruption of the normal and beautiful entrance of the child into the church as they would resist the forcible abduction of a child from the home. The maturer members of the school may well be expected to attend any special meetings the church may hold, and to be among the most prepared of those who attend. But little children from seven to twelve ought to be protected from any interference with their natural growth into Christian life under the loving and regular ministries of their parents, teachers and pastor. "Decision Day," if used with restraint and good judgment, is a valuable feature of the school life. But nothing more than this ought ever to be permitted in the Bible school.

We are pointing out in this matter some of the dangers to the church that grow out of an extreme and unwarranted type of evangelism such as the fathers of this reformation would have viewed with stern disapproval. We believe it to be characteristic of very few of our evangelists. Were it to become common, we should be concerned for the future of the churches. We do not believe that our evangelists who are doing the most permanent and substantial work are likely to bring such results upon the churches which they assist. There are evangelists and evangelists. The churches have seemed to be fascinated for a time with a type of work which magnifies mathematics and misses the most vital elements of church edification. There are many signs that this tide of emotion and number-getting is passing. A demand is being heard on all sides for a more constructive, biblical and enduring work.

For such an evangelism there is increasing demand. We need an order of men who shall devote themselves to it. Fortunately there are many such already doing noble work today. Indeed there are very few against which the reproach we have named can lie. Therefore we deprecate any effort to put the evangelists into a class by themselves, to band them together into a professional trade-union, and to see them over



against the pastors as a class demanding special privileges or needing to combine against a common enemy. It may be regarded as a shrewd business plan of certain types of journalism to exploit the evangelists by attempting to create the impression that they are a separate order and must hold conventions or "congresses" of their own for the promotion of their profession. But evangelists can never be put into one class, and the vagaries and special methods of the few who have departed from the spirit and purposes of the New Testament and our own people can never be the characteristics of the enduring evangelism either among us or elsewhere.

The work which is most needed today in all our churches is that of an evangelism which directs its attention less to the adding of numbers to the church membership than the preparation of the church to add to its numbers daily and weekly throughout the year such as are being saved; it regards the strengthening of the church as its first duty rather than the ingathering of fresh recruits; it understands that an invalid mother can neither bear nor care for healthy children; it understands what the Disciples have always taught, and what the Christian world is just beginning to recognize, that conversion is not normally a spasm of emotion but a deepening conviction which comes to expression in quiet self-commitment to Christ; that what most people require is instruction far beyond the limits of an ordinary revival; and that any attempt to violate the normal development of little children into Christian character is unnatural and immoral.

We shall need more evangelism rather than less in the future. There is no disposition to underestimate its value or to disparage its helpful results. We need to have a host of men who devote themselves to the work, not because they are unable or unwilling to be pastors, but because they can serve the cause more effectively by evangelistic labors. But of certain types of evangelism we have enough, and quite

enough. A great meeting is a blessing if the church is able to conserve its results. Otherwise it is a curse. Not a few churches have never recovered from what was thought to be a successful revival. But the greatest menace to the churches today is the unprepared, untrained and untrainable material which has come in at such times and makes the work of the pastor difficult if not impossible, the work of the church slow and ineffective, and gives a false impression of the Christian life.

#### EDITORIAL NOTES.

The preliminary draft of the program for the Congress of Baptists, Disciples, and Free Baptists, to be held in this city in November, is now completed, and promises a rich feast to those who attend. The general themes selected for treatment include the following, "Does the New Testament Contemplate the Church as an Institution?"; "What are the Legitimate Limits of Free Speech in a Republic?"; "The Doctrine of the Atonement in terms of Modern thought"; "What Definite Steps Should be Taken for the Immediate Union of Baptists, Free Baptists and Disciples of Christ?"; "Is Psycho-Therapeutics a Function of the Church?"; and "Christ's Prayer for Unity." The date of the Congress is November 10-12, and the sessions will probably be held in the Memorial Church of Christ, the congregation recently formed by the union of the Memorial Baptist and the First Christian Churches.

Preparations are going forward to make the coming State Convention of the Disciples in Chicago worthy of the brotherhood in the state and in this city. The opening sessions will be held in the Memorial Church of Christ, as better suited to the gatherings of the C. W. B. M. than a larger hall. The Convention will later use the auditorium of the Y. M. C. A. on La Salle street, as the place of its meetings. The Palmer House has been chosen as the

headquarters of the Convention, where delegates will be registered, committees will meet, and parlors will be at the service of the Convention. The churches of this city, and especially the Business Men's Association, are working earnestly to promote the success of the gathering. An urgent invitation is extended to all Disciples who can make attendance upon the Convention part of their program for August 31—September 3, to visit the State Convention of Illinois.

The death of Mr. Cleveland removes from American life the only ex-President of the republic. For the entire period of his public life and during his retirement to the quieter scenes of Princeton, Mr. Cleveland maintained the character of a high-minded citizen, whose first concern was the welfare of the country. Though differing widely from the leaders of his party in matters of policy during the past few years, no man was held in greater honor by the people at large. He was known as one who held his own way in spite of all opposition, to whom the honor of the nation was far above every selfish interest, and who had a way of expressing himself in the clearest and most forcible English ever used by a chief executive of the nation. He believed that his party, and in a measure the entire nation, had fallen upon unhappy times. But his optimism was well expressed in the last utterance he ever made in this city, on the anniversary of Washington's birthday in 1907, when he said:

"If we find that the wickedness of destructive agitators and the selfish depravity of demagogues have stirred up discontent and strife where there should be peace and harmony and have arrayed against each other interests that should be in hearty co-operation; if we find that the old standards of sturdy, uncompromising American honesty have become so corroded and weakened by a sordid atmosphere that our people are hardly startled by crime in high places and shameful be-

(Continued on page 13.)

## Children and the Kingdom

George B. Van Arsdall.

It is often asked how early in life should the child be allowed or encouraged to come into the church. The answer commonly given is, not until they understand what they are doing, which, being interpreted, means that they have some reasonable appreciation of the significance of such a step. A true observation concerning the matter is that no definite age can be assigned as a time at which the child ought to come into the church. Children develop very differently.

But what is meant by the child understanding the significance of such a step? If by it is meant the comprehension of theological doctrines, then the child is not a fit subject for church membership. In fact, if such a requirement is made, practically everybody except the preachers would be excluded. This does not mean that theological teaching has not its value, but the significance of the whole idea of God, and for that matter of life itself, is a thing of

growth. With some perhaps it never comes to have any large and worthful value. The acceptance of Christ and putting him on in obedience, cannot be made in any other than an artificial way to mean the same thing to all people. The confession of faith which each one makes may be couched in the same language, and the method of baptism and the formula used in administering it the same in each case, and yet each one must of necessity put into it what it signifies to his own religious experience. And whatever it signifies, if the life grows in Christ, it will come in later years to have a more profound meaning to the individual than it had at the time of its first statement. The child's acceptance of Christ cannot possibly be forced into the same meaning to the child that it has to the man. Therefore, if we mean by the child understanding what it does, or the significance of the step, that

a child should put a man's thought into it, then there is no place at all for a child in the church. The child cannot have a man's thought without abnormal development. But the acceptance of Christ ought to mean something to the child, and it ought to mean all that the child mind is capable of comprehending. If it does, it will mean relatively just as much to the child as the same thing will mean to the man.

What are some of the benefits of the child's early acceptance of Christ? In the first place, it is wholesome, because it is the normal result of Christian teaching in the home and the Bible school. The conversion of one in mature years is in itself a recognition of at least a partial failure in the normal development of the individual. The acceptance of Christ by the child is not so much a conversion in the sense of turning away from that which is wrong as it is a confirmation of a process of development which is reached at a time when definite

commitment to a course of life is taken. This is the real significance of the child coming into the church. It is not a thing of any particular theological value to the child, and it is certainly not a remorseful repentance of past sins. It is rather that the child has been instructed in sacred things and sacred obligations, and now it comes to give its approval of and commitment to them.

Again, the early commitment of the life to Christ saves the individual from the shock of distinct breaking with an unworthy past. The further we advance in life the more we become conscious of our imperfections and failures, and this consciousness accentuates the contrast between the actual in the individual life and the ideal in the Christian life to such an extent as often to render very difficult the task of making a new beginning.

No apology need be made for opening a department of Christian Union in the pages of the *CHRISTIAN CENTURY*. This paper as consistently stood for the principles of Christian union as the originating motive, the continuously guiding mission, and the ever-present obligation of the Disciples of Christ. Not in theory but in practice it has tried to hasten the coming of unity among the people of God. It has urged on and has joined in every movement that had in view the closer relations of the various religious bodies. It has rejoiced in the constantly increasing interest in Christian union in all the churches.

The purpose of this new department is to concentrate attention upon this deeply significant modern movement. Above all other themes it ought to concern the Disciples of Christ. They can not afford to ignore or to be ignorant of any event, utterances or publication that has to do with the movement or the problem of Christian union.

Nearly one hundred years have passed since the Disciples began to preach the obligation of Christ's followers to answer his prayer for unity. The Christian world has learned much during this century concerning the mind of Christ. The Disciples have not remained untouched by this new knowledge.

The unification of Christendom is a world movement. No great religious event is wholly without bearing upon the problem. Such events will receive notice here.

Special attention will, however, be given to the widely discussed movement for the union of Baptists and Disciples. In this the Disciples are brought face to face, not with a theory, but with a condition of things which calls for immediate action. Events have already taken place which herald a new era in the relationship between Baptists and Disciples. To record the events in this movement and the utterances of Baptists and Disciples concerning it, will be the special task of this department.

The editor of this department will welcome questions and inquiries upon any

Another advantage of the early commitment of the life to Christ is a very strong and distinct help in molding the character of the child. However slightly it may affect the young mind, it is nevertheless true that such a commitment does become, in some measure, both an ideal and a restraining force in the life of the child.

There are two extremes in the attitude of parents toward this matter, one is that of an overpressure to induce the child to come into the church, while the other is a discouragement of any such step on its part. Would it not be much better if parents would frankly express to their children their desire and hope that they might early in life become Christians? This should not be made a matter of such great urgency as to either compel the child, or form in them an aversion to the whole matter, but a genuine, frank and heartfelt

interest in it, with such encouragement as parents understand their child will most appreciate and use. Such interest and encouragement will generally result in a free, normal and healthy action on the part of the child at its own initiative. It hardly seems to us to be the part of the highest wisdom to say, "I will leave the matter entirely with the child." In all other matters of importance, even where we expect the child to make its own choice, we do not hesitate to express our opinions and give encouragement, and the same thing, it would seem, should be done in regard to the matter of church membership.

Cedar Rapids, Iowa.

Man is the artificer of his own happiness. Let him beware how he complains of the disposition of circumstances, for it is his own disposition he blames.

## CHRISTIAN UNION

### Errett Gates.

phase of the subject. He will also be glad to receive information as to local efforts to unite churches, and all news items bearing in any way upon the co-operation and unification of the various denominations.

The first event that falls to be noticed is the union that has been consummated between the First Christian Church and the Memorial Baptist Church of Chicago, under the leadership of Dr. Herbert L. Willett. There were many local conditions that made this union desirable and advantageous to both congregations, but these alone would not have effected the union. The historic relations of Baptists and Disciples and their close resemblance in faith and practice made the union practicable. But the decisive consideration, the ruling motive that piloted the two congregations through all the negotiations was the obligation they felt to answer Christ's prayer for the unity of his followers. They were convinced that they were pleasing Christ. They have tried as best they could to please their brethren at large on both sides, and to consult the general interests of both bodies; but the pleasure of Christ in their undertaking was more to them than the pleasure of men. They made sure that they were right and then went ahead. All local difficulties and differences were marvelously smoothed out of the way; they did not expect to solve all difficulties of a general sort.

This union is the most significant event that has happened in the more recent approach of the Baptists and Disciples toward each other. Where there have been other unions of local Baptist and Christian church, as at Moneal, Wisconsin, and the half dozen in Canada; but this is the most representative to the present time, and will doubtless give encouragement to many long contemplated unions throughout the country. The honored position of the Memorial Baptist Church among the Bap-

tists in Chicago and the distinguished position of the minister of the united church among the Disciples, make this union in every way a momentous event.

### DENIED OR GRANTED.

Now which of these holds hardest pain,

Most grievous is to bear—

The joy we crave and never have,

Or the curse of a granted prayer?

The baffled wish or the bitter rue?

Must we then choose between the two?

O will of God, thou blessed will,

Which, like a heavenly air,

The breath of souls around us rolls,

And wraps us everywhere,

Giving with its divine caress

All healing and all tenderness.

Then, though the time seem long,

Made one with thee, it cannot be

That we shall suffer wrong;

And, whether granted or denied,

Our heart's wish shall be satisfied.

—Susan Coolidge.

### SERMONIC PARAGRAPHS.

HUGH WAYT.

"Pure religion and undefiled" has both external and internal qualities.

Some people expect the preacher to damn his own soul by not saying anything to fit them.

The ministers' best efforts to do good among his parishioners is often like putting a poultice on a wooden leg.

Sorghum-molasses would never be good if the green skimmings were not removed. Some churches never do any good till the pestilential fellows are dismissed.

Many children between the ages of 25 and 75, by their actions say, "If it don't go our way we will take our playthings and go home."

Cattle eat the hay and let the weeds and thistles alone. Many people pick out the weeds and thistles, and let the good things in the sermon go to waste.

## Are Ministers' Sons Necessarily Bad?

Jessie Brown Pounds.

The badness of ministers' sons is proverbial. One might sometimes suppose, from the current speech concerning them, that they were quite generally given over to shop-lifting or sheep-stealing. Happily, however, history is full of facts which tend to give us a more hopeful view.

John and Charles Wesley were preachers' sons, but they did not escape the rigors of family discipline on this account. Nineteen children came to the home of Samuel and Susannah Wesley, and it was necessary to have method in their training. The Wesley children were taught to eat three meals a day and no more, to fear the rod, and to cry under their breath if cry they must. When a child reached the age of five years he was allowed one day in which to learn the alphabet, and woe be to the little Wesley who failed to complete his task within this time. No wonder that the people led by the son of this household were called "Methodists!" The order and system which characterize modern Methodism were learned in the Epworth parsonage.

Jonathan Edwards, the theological genius of America, and his son, Jonathan Edwards the younger, came of long lines of preachers. Henry Ward Beecher, the prince of American pulpit orators, never failed to acknowledge his debt to that New England parsonage presided over by Lyman Beecher and his lovely wife, Roxana.

Schleiermacher, the German philosopher and theologian, whose masterpiece is said to have no equal outside of Calvin's "Institutes," was the son of a Lutheran clergyman. So was Karl Ullman, another German theologian whose life was as noble as his work. So was Schelling. These were good men and true, though their philosophy is sometimes rather confusing to those who

try to think big German thoughts with small American heads.

Ludwig Harms, the beloved missionary pastor of Hermannsburg, was the son of a clergyman, and began his public life as his father's assistant.

John Owen, one of the great religious leaders under the commonwealth, was the son of a clergyman. John Neale, preacher, poet and translator, was another preacher's son whose piety equalled his brilliancy.

Dean Alford and Dean Stanley, two of the noblest of teachers in the Church of England, were clergymen's sons. Charles Kingsley, poet, preacher, naturalist, novelist, sociologist and Dean of Westminster, began life in the vicarage of Holne. In his youth, skepticism took hard hold upon him, but he wrestled with it and at length overcame. About the time of his graduation he wrote in his note-book, "To-night, under the stars of heaven, I have given myself to God, in a consecration which, if He gives me the faith I pray for, shall never be withdrawn." To that consecration and to his early training he was most nobly true.

William Tennant, the Irish-born preacher who, near the beginning of the last century, did such great service to the Presbyterian Church in the United States, had four sons, all of whom chose and honored their father's calling.

Francis Wayland, who has been classed as an educator with Arnold of Rugby, was another preacher's son of whom no father need have been ashamed.

Alexander Campbell was the honored son of an honored father, a teacher and leader who owned at all times the teacher and

leader who had prepared the way for his work.

Many of the sons of preachers have found their way to heathen lands. Mills, Judson and Mackay were of this number.

Many have served the world nobly in fields not distinctively religious. Literature, for instance, owes an incalculable debt to the preacher's home. How could we have spared Addison, or Goldsmith, or Cowper, or Coleridge, or Tennyson? How could we have spared Emerson, or Holmes, or Lowell?

The popular prejudice seems to be against preachers' sons rather than against preachers' daughters. Yet, since both may be supposed to have the same training it is interesting to remember that some of the world's rarest women have been daughters of the manse. Miss Austen and the Bronte sisters, Mrs. Stowe and Mrs. Phelps-Ward among novelists, Miss Steele, Mrs. Barbauld, Mrs. Prentiss and Miss Havergal among poets and hymn-writers, Sister Dora and Mary Carpenter among philanthropists—these are only a few of the many.

How came the popular prejudice against ministers' sons? Perhaps it is because of the fact that ministers are able to distinguish between horse-play and sin. It may be that mere frolicsomeness is more leniently dealt with by ministers and their wives than by parents of more irritable tempers and less moral discrimination. Certainly none can be firmer than the typical preacher and his wife in dealing with real wrongdoing.

But no matter whence the prejudice comes, if there is no foundation for it. And there is none.

Cleveland, Ohio.

## In The Minister's Study

Ray Davis.

"Robert, will you please let baby come into the study while I go to market? Katie is ironing, and doesn't want him in the kitchen."

Mrs. Barrows seated their son and heir on the floor with a pile of picture-books, and closed the door behind her. Baby was delighted to be admitted to the forbidden room, but decided to cast an eye over the picture books before beginning an exploring tour.

Meantime, the Rev. Robert Barrows took up his pencil and looked blankly at the wall—what was that idea he was just going to put down? Next Sunday was the anniversary of the organization of the parish, and he wanted to write an especially impressive sermon. He had selected as his text, "Other foundation can no man lay than that is laid," and it was written, bold and black at the top of his paper. The sermon was already blocked out, but he intended to use his notes, and so could give more care and polish to the diction—he prided himself on the purity of his English.

The fugitive idea was just creeping back into his consciousness when he felt himself grasped firmly about the knees, and real-

ized that his son and heir had exhausted the resources of literature. A quick move of his foot upset the waste basket, which he trusted might furnish a diversion until he had that idea on paper; but the same quick motion also upset the heir apparent, and some valuable time was lost in restoring peace.

By that time, the reverend gentleman had decided that some poet had expressed the same idea better than he could—what poet was that? Or was it in a magazine poem? If he could only recall the name of the author it would be easy to locate the poem. It was last summer he read that poem—the telephone bell!

"Yes, this is Mr. Barrows. Your pew?—the ushers have charge of the seating and you had better see them about it. Yes—I can look up the other matter for you now." Then followed a long search in his desk, the result of which was duly reported, and the telephone receiver hung up.

After rescuing a pet volume from the clutches of his son, the Rev. Mr. Barrows took up his pencil, and, after some reflec-

tion, decided to pass on to the next division of his sermon. He had outlined this division, in which he wished to introduce a flowery description of the music of the heavenly choir, as "the final harmonious resolution of all earth-born dissonances." It was a subject which appealed strongly to his poetic nature, and he had the sentences just right in his mind, when Katie knocked at the study door.

"Please, Mr. Barrows, the coal man is here, and wants you to fix that bin down cellar so he can dump it in."

Robert Barrows loathed coal-bins, and the shock from the celestial music was trying to his nerves, but he managed to convince the man that he could put in the coal without clerical aid.

He had returned to his study, and was seating himself at his desk when the front door-bell rang, and a member of the St. Agnes Guild wished him to tell Mrs. Barrows that she would rather bring hickory-nut cake and cream to the church tea; so, would she please get somebody else to furnish the potato salad.

Robert Barrows carefully wrote this message.

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## Teacher Training Course

### Lesson VIII, The Old Testament.

H. L. Willett

The Old Testament comprises the total surviving literature of the Hebrew people in the classic period, while the Hebrew language was still in use. It includes thirty-nine books. It was written almost wholly in Hebrew, a part of Daniel and a single verse in Jeremiah alone being in Aramaic. It is the body of Scriptures held sacred by the Jewish people of the present age. It was first called the "Old Testament" by the early church fathers to distinguish it from the Christian writings which they called the "New Testament."

The books of the Old Testament were produced during a period of more than five hundred years, from the times of the earliest prophetic books like Amos and Hosea to the close of the Old Testament canon, about 160 B. C. But some of the books contain materials much older, dating from the earlier ages of the national history, and preserved either in oral or written form. These were incorporated by the writers and compilers of the books as we now have them.

The earliest fragments of Hebrew literature are the songs in celebration of the experiences of the desert wanderings and the settlement in Canaan. Such are the

Song of the Well, Num. 21:17, 18; the Song of Triumph, Ex. 15; the Song of Deborah, Jud. 5, and other fragments like Jotham's Fable, Jud. 9, Samson's Riddles, Jud. 14: 14, 18; 15:16, and popular proverbs like 1 Sam. 10:11, 12; 24:13. These, like much more of the national memorials, were probably preserved orally for many generations before they were committed to writing. When the work of writing down the records of the past and the utterances of the present was begun, in the schools of the prophets and elsewhere, these early fragments were embedded in the narratives thus produced.

The Jews of Jesus' day divided their Scriptures into the Law, the Psalms and the Prophets (Luke 24:44). By the Law they meant the Five Books or Pentateuch, which they attributed to Moses, and held to be of the greatest sanctity. The Psalms, as they used the term in this connection, included not only our Book of Psalms, but the miscellaneous writings of the Old Testament such as were not included in the Law and the Prophets. This collection took its name from the Psalms, which came first in

it. The Prophets included both the prophetic histories like Judges and Samuel, which they called the "Earlier Prophets," but the utterances of the great prophets gathered into the books which bear their names, like Isaiah, Amos and Nahum. These they called the "Later Prophets."

A better classification of the books of the Old Testament divides them into the following groups: 1. The Prophetic Histories, 2. The Prophetic Messages, 3. The Devotional and Elegiac Writings, 4. The Wisdom Books, 5. The Legal Books, 6. The Priestly Histories, 7. The Apocalypses.

Literature. Hazard-Fowler, "The Books of the Bible with Relation to their Place in History;" McFadyen, "Introduction to the Old Testament;" Batten, "The Old Testament from the Modern Point of View;" Sanders and Fowler, "Outlines of Old Testament History and Literature."

#### Questions.

1. What writings does the Old Testament comprise? 2. From what period do these writings come? 3. What are the earliest portions of the Old Testament? 4. What was the Jewish division of the Old Testament? 5. What is the classification which best explains its parts?

## What Shall We Do With The Christian Endeavor

O. E. Tones.

The important question is, not what to do with Christian Endeavor, but what to do with the boys and girls who are growing into young men and women. The future of the society, as a society, is of no consequence; but the future of the young people means much to the church and everything to themselves. Institutions and organizations come and go, but life is eternal. We may speak with levity of these organizations, but when dealing with life we must be in earnest. "He that hath the Son hath the life. He that hath not the Son of God hath not the life." Our work is before us. We must bring the young people to Christ that Christ may live in them.

Let us look back over the twenty-five years of the history of this movement, not to recount the accomplishments, for they are well known and appreciated, but to find, if possible, the real heart of the movement to get clearly before us the Christian Endeavor idea.

The society was born out of evangelistic fervor. It came not at a time when the spiritual life of the church was at low ebb. It was not an attempt primarily to arouse or stir. But it followed a revival in the local church, when many young people had taken up a new allegiance. They loved Christ. Mr. Clark knew, as we know, that love must find expression or be lost. Here was the need. And subsequent history has led many to say that the hand of providence was in the shaping of events.

With the above view of the genesis of the first society it is not surprising that the life of the movement has centered very largely in the prayer meet-

ing. Herein the love of the young people for Christ found expression. Their Christian experience became more real to them because of their attempt to voice it, just as an idea becomes more distinct to us as we put it into language. It is admitted that this experience was often shallow, that it was overdrawn in the expression at times and repressed at others, that there was some of cant, some of hypocrisy, no one will deny, but the tares grow with the wheat. There was that which to them was true, deep and heartfelt. There were stammerings, forgettings, quakings, failures, victories, but withal, growth.

Primarily these prayer meetings were for inspiration, rather than instruction—for practice, for prayer. They were devotional and for these reasons helpful and wholesome.

Just here let us question whether we have departed from this ideal. Personally, I believe that we must do so in a measure, but not in the way and to the extent to which we have gone.

We have gotten away from the freshness of the prayer meetings of the earlier days wherever we have allowed the meeting to be predominated by those who have lost the enthusiasm of new experiences in Christ. The prayer meeting in many places has become as dry, full of religious cant, and uninteresting, as would be possible were the meeting planned with this one purpose.

Another cause for diminished enthusiasm and aggressiveness is that the leadership has been assumed, and continues to be assumed, by those who by reason of years

of experience are supposed to be the best able to do the work. It is natural that it should be so. It is the line of the least resistance. The society takes it unless some force enters to determine otherwise. Here is where the wise minister shows his wisdom. The apprentice in the trade does not, can not, learn by observation alone. He learns to do by doing. The work is not so well done probably, but another worker is being trained. The officers of the Christian Endeavor Society and the burden of the committee work, in direction as well as accomplishment, should be given to the younger members of the society.

That the work of the society is largely in the hands of the older members in whom the pastor has confidence as leaders, is shown by the fact that the ministers do not, today, interest themselves in, and keep as close watch over the work of the society as formerly. It is not uncommon for a meeting to be held by these thirty-five or forty societies without the presence of a minister. This within itself is not so blame-worthy. The minister cannot attend everything. But he used to attend far more frequently than at present.

Another observation from the local union meetings—those societies that are most largely represented at the union meetings, and are most genuinely enthusiastic, are those that are made up of young people of legitimate Christian Endeavor age.

Christian Endeavor came at an opportune time. It came at a time when an idea, long promulgated in certain quarters, but apparently finding no voice in others, was struggling for expression in life—the

(Continued on page 13.)

## The Sunday School--The First King\*

H. L. Willett

It was a new experience that came to Israel in the choice of a king to rule over them and to lead them to battle. It was true that the idea of a king was not wholly a novel one in the nation, for the honor had been offered to the great judge Gideon (Jud. 8:22), and had been usurped by his son Abimelech (Jud. 9:1-6). But such an experience was too brief and partial to give the people the impression of a monarchy. Now the work of Samuel had prepared them to appreciate the advantages of a bold and aggressive leadership, and the election of a king was their most important enterprise.

It will be seen that the principle of election was adhered to in the appointment of the new ruler. To be sure our narratives differ as to the method of the transaction, just as they do regarding Samuel's attitude toward the matter. One account makes the anointing private (I. Sam. 10:1); another, the one we have in the present study, makes the event a popular choice directed, however, by the sacred lot; a third (chap. 11) regards the heroic act of Saul in the relief of Jabesh-gilead as the real cause of his election. These three narratives, from different sources, are so placed and linked together by the compilers as to make them fit together as parts of one whole, but their distinct character is easily discerned, as well as the editorial touches by which they are unified (cf. I Sam. 11:14).

The study of today is taken from the Ephraimite source which deals particularly with the prophetic work of Samuel. It will be remembered that this document regards the election of a king as a serious mistake, only to be conceded to an unspiritual and worldly-minded nation. It therefore continues the tone of reproof in its discussion of the theme. In response to the demand for a ruler, and after taking counsel with God, Samuel assembled the nation at the old sanctuary of Mizpah. This was the site about three miles north-west of Jerusalem, now known as Nebi Samwil ("the prophet Samuel") from the tradition that it was his home. Here his grave is shown by the legend-loving natives today. The word "Mizpah" means "watchtower," and there were many places of the name in Canaan. But this was held in special repute from its central and commanding position. In the other narrative the scene of the choice of Saul is Gilgal (11:14, 15).

When the people had been assembled, the prophet first gave them such admonitions as the time demanded. He reviewed the past of their history, pointing out the fact that the great deliverance from Egypt, the most wonderful event in the past, was the work of Jehovah in their behalf. Yet here they were attempting to forsake that leadership which had been their security,

and to find in human help the assistance which only God could give. If Samuel could not dissuade them from the new venture, he would at least make them feel the necessity of such obedience to God as should make both them and their new king in some true way the servants of the Highest.

It is clear that the prophet's disapproval of the kingship did not reach the level of a conviction that such a step was wrong. Had such been the case he would not have conceded the privilege of such a choice at any price. It cannot be supposed that a prophet would consent to a course which he felt to be wrong, even at the united popular demand. We are to suppose therefore that Samuel's opposition, as pictured in this source, arose from his feeling that the other plan was better, not that this was wholly evil.

The nation was then summoned to arrange itself by tribes and clans. The choice of a king was not quite a popular election, for the element of chance predominated. The sacred lot was one of the two forms of divination regarded as legitimate among the Hebrews. The other was the oracle of Urim and Thummim. The lot was the casting of stones or bone-cubes like dice, which gave responses by the numbers that appeared successively. These answers were believed to have the value of a divine sanction, and the casting of lots was therefore a last judgment, from which there could be no appeal.

On the tribe of Benjamin the first lot fell. It was the smallest of the tribes (I Sam. 9:21), having been nearly wiped out in the civil war a few years before (Jud. 20). It was a warlike group, whose ensign was the wolf (Gen. 49:57), and its war-cry, "After thee, O Benjamin, among thy people" (Jud. 5:14), had been heard with dismay on many a field of conflict. Then again the dice were thrown and of the clans of Benjamin that of Matri was taken. From this clan it was only another step to select the particular household, and at last the name of Saul, the son of Kish, was shouted out as the choice of the nation for king.

But the young Benjaminite was no office-seeker. At the first calling of his name he had taken alarm and had hastened away to hide among the cattle and camp luggage. When he could not be found, inquiry was made, and a search brought him from his place of hiding. What a youth he was! Head and shoulders above all the people he stood. Such a man would do for a leader in war. When physical prowess as the chief asset of a king, this man gave promise of a great career. In spite of Samuel's supposed disfavor at the proceeding he cannot resist, a word of admiration for the tall youth who has been called by the sacred lot to so important a position.

Of course there were some, sons of Beliel, children of folly and destruction, who

thought him insufficient. When was there ever a great step taken in advance that some halting and deformed souls did not hold back and complain? The children of folly are not all of one generation. But the nation as a whole rejoiced in the day's work, and shouted for its king. It was indeed the beginning of a new epoch. The nation had passed from the period when "there was no king in Israel, but every man did that which was right in his own eyes," to the age of order and constitutional government. Saul was not the ideal king, but he was far better than the chaos which he succeeded.

A later note adds that Samuel wrote down the order of the kingdom and laid it up before Jehovah. This is the only record we have of any literary activity on the part of Samuel. There is no hint that the compilers of the canon believed this fragment of Samuel's work to be a part of the present Old Testament. It was one of the many lost sections of the Bible.

### NO SACRIFICE OF PRINCIPLES.

From a Sermon by A. L. Chapman.

We desire to indorse and commend the plan and method of union as brought about among our brethren in Canada, where in ten different communities Baptists and Disciples have united and now meet, worship and work together as one people.

It is scarcely necessary to say that neither party would consider any plan of union that would involve the sacrifice of principle or conviction. Division with all its evils and disadvantages is far preferable to that. But we must not mistake our prejudices for convictions. Already there are as great differences between some Baptists and other Baptists as there are between Baptists and Disciples, and there are as great differences between some Disciples and other Disciples as there are between Disciples and Baptists.

Notwithstanding their differences the churches of the Disciples will freely receive Baptists into their fellowship, and Baptists will as freely receive Disciples into the fellowship of their churches. And this is done without any sacrifice of principle or compromise of conviction. First there should be a throwing overboard of prejudices and an effort to arrive at a clear understanding of the positions occupied by each other, and each party should avoid the attitude of the possession of a monopoly of the truth and of infallibility in the understanding of the teaching of the Scriptures. We rest our hopes in this important matter upon the commands and the promises of God. Division is a sin of which the modern church must repent in order to be forgiven and saved from weakness and shame. For this reason we cannot and shall not cease our efforts to bring about union not only between Baptists and Disciples, but also among all the followers of the Lord Jesus.

Seattle, Wash.

\*International Sunday School Lesson for July 12, 1908. "Saul Chosen King," I Sam. 10:17-27. Golden Text, "He that ruleth over men must be just, ruling in righteousness."



## The Prayer Meeting--Continuing in Fellowship

Topic, July 15. Acts 2:42-47.

Silas Jones

The early disciples were united in the belief that Jesus was their Messiah. The preaching of Peter and of the other apostles had for its theme the Messiahship. Those who were won by this preaching were baptized and brought into fellowship one with another. Faith is the basis of any true and lasting fellowship. Men may yell together at a ball game or a horse race, they may unite in efforts to plunder the innocent and helpless, they may vote the same ticket and yet be far apart. A profound conviction is that life is worth while and that certain modes of conduct are aids to more abundant life must exist before there can be any real society. Faith in Jesus, in life as he lived it, in the power of God to save the lost, makes possible the church. If churches are lacking in harmony, faith in Christ is lacking. The thing quarrelsome men call faith is desire for preeminence.

### A School of Faith.

We are told that these early disciples continued in the teaching of the apostles. The necessity for careful and prolonged study of the facts of the gospels and their meaning in order to a full appreciation of the faith we profess is obvious to any thoughtful mind. The church is therefore a

school for instruction in holy living. The church in Jerusalem began in a great revival. The Holy Spirit gave power to the tongues of the preachers, but here was still the necessity for instruction. The principles of the gospel are simple. The facts may be held by the common mind, but the application of the gospel to all the varied interests of men requires the exercise of the highest intelligence that any man can command. There were problems before the church in its infancy. There are great problems before it today. Only men deeply learned in the things of Christ can acquit themselves worthily in the midst of so many perplexities. Ignorance is the mother of confusion. We honor our Lord when we think upon his deeds and words and try to understand them.

### Varied Interests.

Unity of faith is consistent with variety in enjoyments and labors. Men will not work in harmony if they are informed that they must all dress alike and employ the same words in their speech concerning religion. Unity is secured by inclusion rather than by exclusion. Every legitimate hu-

man interest should be recognized by the church. The attempt to shut out Christians from participation in political affairs results in sectarianism. Another sect is formed on the basis of opposition to secret societies. Another contends earnestly against the love of things beautiful. One man, acting in accordance with the teachings of his sect, tore a flower from the breast of his dead sister in order that he might not seem to countenance worldliness. The pleasures of childhood are regarded with suspicion by some who suppose that they are disciples whom the Lord delights to honor. Not long ago a preacher told me he did not believe in games for young people, and he was thinking of tennis, baseball and work in the gymnasium. The religion of Jesus is not so absurd as these men try to make it. There are forms of amusement inconsistent with its principles. There are methods enjoyed in the business world which the church must condemn or be untrue to her Lord. The road is narrow. But let us not make it narrower than the Lord made it. We can promote fellowship by encouraging every man in the church to do the work for which he is best fitted and to enjoy the really good things that he likes.

## Christian Endeavor--Character and Courtesy

Topic, July 12. I. Peter 3:8-12.

There is nothing superficial in real courtesy. It consists not, as some young people seem to think, in the outward show of court custom, and of display of parlor politeness. Courtesy is of the deeper things and springs from that kind of character which in its essence is unselfish. No one who is at all thoughtful of others lacks wholly genuine courtesy.

That kind of courtesy which finds one way of self-expression in much of thought and even of sacrifice of comfort or convenience for others, is what religion is chiefly concerned with. Christ would touch the deepest foundation of men's souls. He would seek the fountain sources and sweeten the springs from which flow every human action. When a man has felt in his life this stirring the waters, when the depths of his heart have been moved by the Master's touch, that fact becomes self-evident in even some of the smallest habits of his every day life.

The courteous man is not needlessly self assertive. Have you ever stood apart to quietly observe men in the midst of the struggling pushing crowd? You know the caliber of the man who in such a situation quickly loses patience and temper, leaves one side thought of others and becomes insistent in declaring and claiming what he thinks of as his own rights. He hasn't learned his lesson of courtesy. He does not know how to be tranquil, to escape fretfulness and anger, sometimes, by going

the length of loss of his own right, even, for the sake of courtesy.

Religion has much to do with this very practical thing of getting along well with men. The well adjusted machine is freest from wear and break. It is not otherwise in the social organization. The man who seeks to fit into his place, move in his groove and articulate his life with other lives is the man who lives, other things equal, with most of pleasure and success as his meed. Real courtesy makes for this very thing of 'getting along well with other men.

Courtesy has learned love, the love that suffereth long and is kind. Of what worth is that soul who does not expect too much of his fellow men? We are all just folks, good and bad. The memory of that fact saves much of worry in the face of gossip, impatience because of carelessness and discourtesy in the presence of unselfishness. The courteous man endures many things because he knows that men are more good than bad, and deep in his soul he likes the kind of plain, ordinary folks among whom we live and in whose life it is possible for us to find great stores of richness.

### PLAYING ALLEGRO.

When the mother returned from a shopping tournament the first thing that met her eyes was a lump on little Willie's forehead.

"For goodness' sake!" she said. "How did he get it?"

"Tis from the boomp he got," the new nurse explained. "He tould me, ma'am, to lit him play on the pianny if he wanted to, an' wanst whin he was slidin' on the top, he slid too far, ma'am."—*Judge.*

### AN EXPENSIVE POSSESSION.

Another case of the universality of labor on the part of every member of the family save the paternal parent is cited in *Punch*. A small applicant for a country holiday is interviewed by the town visitor.

"What is your father?" asks the visitor.

"E's me father."

"Yes, but what is he?"

"Oh! E's me stepfather."

"Yes, yes, but what does he do? Does he sweep chimneys or drive buses or what?"

"O-o-w," says the small applicant, with dawning light of comprehension. "No, 'e ain't done nothin' since we've 'ad 'im."

"Over almost everything except our virtues there might be written this condemnation: 'Too much.'"

Make me, Pure One, as Thou art,  
Pure in soul, and mind and heart;  
Never satisfied with less  
Than thy perfect holiness.

—*Lucy Larcom.*

## With The Workers

Prof. J. D. Bowles is helping W. G. Walker in revival services in Farmville, N. C.

A new parsonage is nearing completion in Vernon, Tex. S. H. Holmes is minister there.

V. E. Ridenour, singing evangelist, Topeka, Kas., has an open date for July with a pastor or evangelist.

C. C. S. Rush, of Canton, Mo., has accepted pastorates with the Wythe (Warsaw) and La Crosse, Ill., churches.

Congress has appropriated \$1,500 for the American exhibit at the proposed exposition in Tokyo, Japan, in 1910.

C. M. Morton is engaged in a protracted meeting at Macesfield, N. C. At last reports he was doing well and having large audiences.

John Waugh, state evangelist, is in a meeting in Anderson, S. C., which it is hoped will result in the organization of a new congregation.

The apportionment of the Bible school in Denver, Ill., for foreign missions was \$25. The offering amounted to over \$100. Prof. B. H. Cleaver is the enterprising pastor of the church.

Roscoe R. Hill, missionary of the Foreign Society at Matanzas, Cuba, reports eight recent baptisms at Union, one of the outstations from Matanzas. This makes thirty-one baptisms at this point this year.

C. F. Stevens, Spokane, Wash., is cordially considering a move toward the Living-link in the Foreign Society for that church. The recent visit of Dr. Royal J. Dye greatly stirred the church.

The Fremont Church, Seattle, Wash., has entered upon days of a larger work and great results. B. H. Lingenfelter, the minister, will begin a meeting in July, in which A. L. Crim will be the preacher, and the Kendalls will sing.

Among the new trustees of the United Society of Christian Endeavor are P. J. Rice, pastor of the Portland Avenue Church, Minneapolis, Minn.; Burris A. Jenkins, Kansas City, Mo., and Claude E. E. Hill, Mobile Ala.

During the recent Boxer outbreaks in China, some 2,000 Chinese Christians were killed, but there is no record of a single convert who saved his life at the cost of a denial of his Lord. And yet there are those who say that foreign missions have accomplished nothing.

A contest has just ended between the Bible schools of Timewell, Liberty, Bowen and Denver, Ill. The friendly rivalry continued during fifteen weeks. The contest was won by the Denver school, which was far ahead of the others in the number of points.

A. A. Doak, upon the recommendation of the Secretary of the A. C. M. S., has taken up the work of our church in Colfax, Wash., going to that place from Oakesdale, where he accomplished good results. Mr. Doak will have time for some meetings

for which arrangements may be made immediately. Address him at Colfax.

When the fleet of battleships was in the harbor at Seattle, Christian Endeavorers held services on the "Vermont." J. L. Greenwell, pastor of the Queen Anne Church, was the speaker on that occasion. Joseph L. Garvin, pastor of the First Church, and some of his young people, held a similar meeting on board the "Kansas."

Percy M. Kendall and wife, of Columbus, Ind., will assist A. L. Crim, the pastor, in a meeting in the Tabernacle Church, Seattle, Wash., in August. Recently this church house was much enlarged to accommodate a Sunday school with an enrollment of over 450. The re-opening service was held June 7, and was a happy occasion.

The Portland Avenue Church, Minneapolis, Minn., and the Central Baptist Church will unite in services during July and August while the two pastors are away. The cause of union of Baptists and Disciples has moved forward a step in Minnesota by resolutions adopted by both bodies looking toward closer co-operation throughout the entire state.

There is a great disposition among our churches to send their ministers to the National Convention and provide their expenses. This is right. The missionary cause is the business of the whole congregation and not of the preacher alone. Seventy-six Baptist churches paid the expenses of their pastors to the Northern Baptist Convention at Oklahoma City in May last.

In Ft. Worth, Tex., where we have two strong churches within a square of each other, there is good prospect that the property of the Tabernacle Church will be sold and that congregation will erect a new and handsome house in another part of the city. J. J. Morgan and Edward McShane Waites are the pastors in Ft. Worth. There is a good feeling and a close co-operation between the churches.

The trustees and the alumni of South Kentucky College, Hopkinsville, Ky., by unanimous vote changed the name to "McLean College," in honor of A. McLean. President of the F. C. M. S. This step has long been under consideration. The trustees believe it will greatly promote the interest of the college to have a name less local and more universal in its significance. Certainly the name of Archibald McLean stands for the best life and for world-wide things in all our Zion.

### IN THE CHICAGO CHURCHES.

Mrs. O. W. Stewart, of the Hyde Park congregation, is spending the summer abroad.

Dr. and Mrs. Betts, formerly with Charles Reign Seoville, are conducting a mission on South Clark street.

The Irving Park congregation will celebrate its anniversary in September with special services.

The Irving Park Church is already arranging for entertainment of delegates to the state convention in September.

W. D. Endres, who recently received the master's degree from the University of Chicago, will begin his labors next Sunday as minister of the Harvey Church.

The Austin Church has in hand the unique enterprise of a "County Fair" to be held July 9-11, for the benefit of the building fund. It is planned to close the affair with an oratorio sung by thirty male voices.

W. J. Rothenburger, pastor of the Irving Park Church, will join with the pastors of three other churches of that suburb in union Sunday evening meetings. The plan proved popular and profitable last year.

Monday evening, May 25, Charles Reign Seoville held services in the Metropolitan Church and received eight additions to the church. In meetings conducted by A. T. Campbell on the following nights of the week there were five more additions.

O. F. Jordan, minister of the Evanston Church, and C. G. Kindred, past of the Englewood Church, were of the number who went from this city to the International Sunday School Convention in Louisville, Ky. They returned last week.

At the regular quarterly meeting of the Chicago Union of the C. W. B. M., which was held in the Metropolitan Church, Mrs. Mary Agnew was re-elected president. Mrs. Agnew has been faithful and efficient in her office, and we can count on continued prosperity of the Union.

Dr. Hugh T. Morrison and Miss Mary Coleman were married in Springfield, Ill., June 23. Both young people have many friends in this city, and a number of them were present at the wedding. Dr. Morrison graduated last month from the medical department of Drake University and will practice in Springfield. The couple will spend their honeymoon at Campbell Park, Pentwater, Mich.

Disciples of Central Illinois enjoyed a monster picnic at the chautauqua grounds, Havana, June 26. Great companies attended from near-by churches. The time was passed pleasantly in the enjoyment of the usual out-door events of such an occasion and a two-hour program in the auditorium.

### NO INSTRUCTION NECESSARY.

Nature, left to herself, often points the way with an uncompromising directness which is more effectual than any aid of art. *The Mariner's Advocate* expresses this fact in the following:

"My husband is particularly likely to seasickness, captain," remarked a lady passenger. "Could you tell him what to do in case of an attack?"

"Tain't necessary, mum," replied the captain. "He'll do it."

## THE IOWA CONVENTION.

June 18 to 24 marked for the Disciples in Iowa, the date of one of the best conventions in their history. Five hundred and fifty delegates were present and royally entertained by the Capitol Hill Church, which is located almost in the shade of Iowa's capitol and on the same block with the State Historical building.

One of the striking and most encouraging features of the convention was the full program. Every one who had been asked to take part was there ready to do his part. This speaks well for future conventions, and for the general interest in the work.

Thursday and Friday were filled with the C. W. B. M. work. Reports showed great gain along all lines. Every mile post set for the year's work was passed, and far more accomplished than the most hopeful had anticipated. Mason City carried off the honors in point of membership with her 284 members, being the largest auxiliary in the world.

C. C. Smith and Miss Virginia Hartley, of the S. C. L., and Mrs. Ireland, a returned missionary from Porto Rico, thrilled our hearts with their reports of the work they have been doing out on the firing lines. Messages were also read from four of our own Iowa missionaries who are linking our lives more closely with the work on the other side.

Friday evening and Saturday were given to the Sunday school and Christian Endeavor work. At 11 o'clock Saturday a painting of Alexander Campbell was presented to the State by the convention. This will hang in the Historical Building with those of the great men to whom the state does honor. The presentation was made by D. R. Dungan, who voiced the sentiments of the 62,000 Disciples of Christ in Iowa, for whom he was speaking, when he said in his own forceful manner: "We honor the name of Alexander Campbell, but we do not wear it. One is our Master; even Christ and all we are brethren."

Sunday the visiting pastors spoke in the pulpits of the city, and at 3 o'clock a great communion service was held in the city auditorium, when the hearts of 2,000 Disciples were made tender by the simple memorial service established by Him who said, "As oft as ye do this, do it in remembrance of me."

On Monday we listened to great addresses by G. W. Muckley, W. R. Warren, W. T. Moore, A. McLean and J. H. Mohorter on their respective lines of work. In the afternoon, problems that perplex the churches were discussed by local pastors.

Tuesday was filled with reports of the various departments of the work over the state and discussions of the same. The report shows the following:

Total number of churches in State, 446:  
churches having full time preaching, 164;  
churches having half time preaching, 160;  
churches having fourth time preaching, 27;  
churches have occasional preaching, 10;  
churches having no preaching, 85.

B. S. Denney was re-elected State Secretary.

Wednesday was taken up by the Ministerial Association, Burris A. Jenkins, of Kansas City, being the chief speaker.

IRVING E. WADE.

## MINNESOTA STATE CONVENTION.

Baxter Waters.

The Disciples of Minnesota met in convention with the brethren at Winona, June 15-18. There were 70 delegates present. The interest was good, the local attendance good. The reports showed a fair increase in growth throughout the state. Last year we reported a net increase of 145; this year 303. Last year there were 216 baptisms and 155 received otherwise, or a total of 371. This year we report 311 baptisms and 222 received otherwise, or a total of 531 (Secretary's report). This work was done without a state evangelist.

The churches leading in growth were Fairmont, Mankato, the Twin City churches and Redwood Falls.

The program of the convention furnished some splendid features. We had Bros. McLean and Muckley and Mrs. Garst, who brought us stirring messages and great blessings.

The opening address was by Bro. B. V. Black, the popular pastor at Mankato, on the work of the young people.

Bible studies on the "Teachings of Jesus" were given each morning by A. D. Harmon, P. J. Rice and Baxter Waters.

Bro. F. J. Dow presented the work of teacher training, and Miss Ada L. Forster spoke effectively on Sunday work, also Mrs. W. D. Ham on the Primary Department.

The most interesting session was the one on Christian union looking to closer affiliations between the Baptists and the Disciples in Minnesota.

Dr. R. M. West of St. Paul and A. D. Harmon each spoke. The session was a live, spirited and there was a deep earnestness. The addresses were marked by candor, charity and deep appreciation of "the things of others." Resolutions were passed to the effect that in the future we avoid duplications, that where it is practicable we have one church instead of two, "that in places where one body has a church and the other has none, each encourage unaffiliated members to unite with the local church with the full understanding that

they have a right to hold individual judgment regarding matters of opinion and practice wherein the two bodies may seem to differ."

Mutual acquaintance, union services, interchange of pulpits, etc., were encouraged. This movement has taken considerable hold on our state. Already there are many signs of fraternity and good fellowship and evidence of a closer union in some quarters.

Brother C. B. Osgood of Winona was elected by the State Board as the superintendent of missions in the state for the coming year to begin September 1. Brother Osgood is a splendid man, an earnest worker with large sympathies and we are confident if he accepts he will be a useful man in this work.

Julius Stone of Wisconsin, famed for his "unity work" among the Scandinavians, was present and lent his word of cheer. Negotiations were opened between him and our State Board to secure him to open a mission in Minneapolis.

B. G. Brown of Medalia is one of our successful preachers, also C. W. Mortz, located at Rochester, and Brother R. Dobson is our latest importation from England, a splendid man.

The next convention goes to Redwood Falls.

Duluth, Minn.

## SAN FRANCISCO'S GREATEST MEETING.

June 21 we closed the Yeuell meeting at the West Side Church. It continued 36 days, and 205 persons responded to the invitation. A few of these may not identify with our congregation—perhaps not with any of the churches. A number came by letter, statement, or reclamation—many of them from other bodies. But the great majority were by confession and baptism. Not a dozen of the 205 were under 16 years of age, even fewer between 16 and 20. Four-fifths of the entire number were full-grown men and women, and the men were in the majority. A number of both sexes were people over 45 years of age, a few even over 60.

As nearly as we can estimate, our resident membership has been increased 60 per cent. and the real working forces of the

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church doubled in number. The growth of pastor and people in faith and love, in wisdom and zeal, none can measure. Two things, however, are plain facts. Before the meeting it was impossible to make any large part of the church confidently expect even half as great a meeting; now they unanimously declare that we can do all things through Christ, who strengthens us.

Our time was brief for preparation, but events proclaim the wisdom and thoroughness of that which we made. While due regard was had to local conditions, our chief concern was to prepare the field for the special reapers we had called to leadership. Yeuell and I had never met, but each knew the other through correspondence and careful investigation. In him I was in no wise mistaken except that he is a brainier, broader, better preacher, and a more earnest, fearless, consecrated man than I even thought him to be.

Without disparagement of others, let me say that we chose the one evangelist among us that we believed was the man for the time and place. Now we know that we had God's own leading.

I desire to say three things about Herbert Yeuell: As a preacher of the gospel of Christ, to saint and sinner, of whatever kind or character, I do not know his superior. In wonderful degree he combines reason and imagination, culture and simplicity, humor and pathos. His grasp of situation, his knowledge of human nature, his faith in his message, his ability and willingness to adapt himself to the occasion, make him successful any where and practically irresistible in conditions at all congenial.

As a lecturer, he is splendidly equipped through travel, reading and magnificent stereopticon slides, and his lectures all entertain, instruct and lead to God. "The Making of an American" and "Quo Vadis" were especially fine, but in the minds of all "Ben Hur" stands supreme. This lecture was given to a great audience the night before the meeting closed; and of the 45 who came forward the next day, 35 adults at the last service, many were doubtless largely influenced by the compelling power of that matchless story of the friend of the Christ, as Yeuell so graphically and beautifully depicts it in speech and illustration.

As a man, his character and conduct are unexceptionable. Never have I seen a rare power and real humility, compelling confidence and sincere modesty, more happily blended. Our personal relations from the beginning were intimate, our conversation frank, our understanding cordial. In public and private, before my people and the general community, he upheld me and my work, the church and its officers, and to the end of life he will credit us with a larger share in the success of the meeting than our most loyal friends would claim.

The West Side Church, our plea in the Bay Cities and on the Pacific Coast, and the cause of Christ in general have received an uplift and a stimulus that eternity must reveal.

Ralph Boileau is a capable leader and

soloist, and a worthy assistant of Herbert Yeuell. He sang his own sweet, cheerful, Christian spirit of sacrificial service into every heart. The character of our church music and the lives of our singers especially must always be brighter and better for his work among us.

Mrs. Yeuell was with her husband in San Francisco, and she was with him in body and mind and spirit. Her rare assistance to him directly and her powerful personal work added immeasurably to the forces that combined to give us victory.

We are already planning to have them back again in two years, when we will pray and work for two thousand souls in two months.

Yeuell was a strange and unknown name in this great western metropolis a few weeks ago; to-day and forever it stands in San Francisco for magnetic personality and powerful preaching, for virile Christianity and Christian manliness, for faith unwavering, courage invincible, and certain triumph.

ROBERT LORD CAVE.

San Francisco, June 22, 1908.

Unanimously and heartily endorsed by the Board of Officers.

JUDGE E. B. BRIDGFORD,

DR. R. L. RIGDON,

Elder.

Chairman Board of Deacons.

#### A WIDE-AWAKE C. E. SOCIETY.

Sunday, June 21, the Christian Endeavor Society of the First Christian Church, Fort Smith, Ark., had charge of the morning service, and rendered the "Inland Empire Day" program as prepared by Bro. H. A. Denton, Young People's Secretary, Cincinnati.

Mr. G. D. Serrill, chairman of the Missionary committee, presided in the absence of a pastor, Harley I. Croyle, President of the Arkansas Christian Endeavor Union (a member of this church) presented the matter of "Living Link" to the congregation, and in a few minutes more than three hundred dollars was raised for home missions, placing the Fort Smith church on the list of "Living Link" churches.

A. N. Lindsey, Clinton, Mo., has been called by the Fort Smith church, and will take up his duties as pastor September 1. Prof. Kirk, of Drake University, will supply during the summer.

The C. E. Society of this church also holds first place in Arkansas in the matter of the Christian Endeavor Memorial building, having contributed \$150 towards that enterprise.

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## EDITORIAL NOTE.

(Continued from page 14.)

trials of trust everywhere: if we find a sadly prevalent disposition among us to turn from the highway of honorable industry into shorter cross roads leading to irresponsible and worthless ease; if we find that wide-spread wastefulness and extravagance have discredited the wholesome frugality which was once the pride of Americanism, we should recall Washington's admonition that harmony, industry and frugality are 'essential pillars of public felicity' and forthwith endeavor to change our course."

## WHAT SHALL WE DO?

(Continued from page 7.)

idea of the unity of all Christians. The conditions of strife and expressions of malice that obtained in the religious world need not here be described. But here and there, and continually multiplying in number, were men and women who felt that the church was greatly handicapped and hindered by these conditions.

As the number of societies multiplied, by their common organization and purpose they were called together. Soon there came into the vocabulary of the religious world a new word: interdenominational. This society was giving expression to the longing in the hearts of many for closer fellowship. It was caught by the idea and carried by it. It caught the idea and carried it. And much of the activity of these early days was wholly dependent upon this one thought. We have not time to follow the development of this spirit, showing itself in various lines of Christian activity in local communities, and probably reaching its climax of convention expression in the Fourteenth International Convention at Boston in 1895, when nearly fifty thousand delegates were present.

But about this time begins to dawn a consciousness which has taken some of the life and enthusiasm from the movement, at least, in America. Many had found in these conventions and in the fellowship of the local work the full answer to Christ's prayer for union. They had gone forth in joy to bring in the sheaves. But now, they begin to learn, and that consciousness has increased each year, that the Christian Endeavor movement was inadequate to the monumental task of uniting the religious world. It had simply furnished a vehicle of expression for the idea of union but had not furnished a basis for that union.

Now what of the future, if this strong incentive has lost much of its force? Shall we turn completely away from this idea and look for another and attempt to ride it to greater accomplishments? I hardly think this is possible. While the Christian Endeavor organization has proven very elastic, yet the general lines of work and methods of procedure have become fixed. They could not be changed without destroying the organization itself.

This fellowship between the religious bodies must continue (some one has called it the courtship), until there is an actual, vital union. Hitherto this idea has carried the society, henceforth the society must carry the idea. It was given over, not by the young people themselves, but by

the leaders who had been philosophizing about the matter and had found it inadequate. But young people do not philosophize. They are ready to realize, to work together, to be useful in this way, and stop not to ask how fundamental and enduring shall be their work. Let us make more of this line of activity than has been made of it in the last few years, for is not the most fundamental thing, after all, the desire for union, since it must be present before any proposed basis of union will receive consideration?

Indianapolis, Ind.

Danville, Illinois, June 29, 1908. Seventy-seven converts yesterday. Closed with 1,005. Pastors Ainsworth, Jones, Scott and George Smith continue meeting in their separate churches three days this week. Tabernacle seated 3,000. Ullom, Van Camp and myself enjoyed this grand fellowship with these workers. Great blessings followed.

Charles Reign Scoville.

## BETHANY COLLEGE COMMENCEMENT.

The Sixty-seventh Annual Commencement of Bethan College will be held June 7-11. The baccalaureate sermon will be preached Lord's Day morning in the old

Bethany Church by W. R. Warren, our National Centennial secretary, an alumnus of the college. The annual sermon will be preached in the evening by President Thomas E. Cranblet. On Monday evening the annual contest between the American and Neotrophan Literary Societies will be held. Tuesday evening, from 7:30 to 10, President and Mrs. Cranblet will give a reception to the trustees, graduating class, students and visitors. This reception will be held at Pendleton Heights, the home of the president. Wednesday, at 2:30 in the afternoon, class day exercises will be conducted by the senior class, under the trees of the college campus. At 4 p. m., there will be a baseball game between Mount Union College and Bethany. At 8 p. m. a concert will be given by the department of music under charge of Prof. J. Moos. Thursday, June 11, will be commencement day proper. The exercises will be held in the new Carnegie Library auditorium, which has a seating capacity of about eight hundred. At the commencement exercises, in addition to the salutatory and valedictory, there will be six orations, delivered by members of the senior class, selected by the faculty. The commencement address will be delivered by Col. Samuel Harden Church, secretary of the Pennsylvania lines, and secretary of

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the Carnegie Institute, Pittsburg, Pa. Mr. Church is a grandson of Walter Scott, one of our pioneers, and is a commanding figure in the intellectual life of Pittsburg. At 1 p. m., the alumni banquet will be held in Phillips' Hall. To this banquet all former students, whether graduates or not, are cordially invited. At 4 p. m., the annual game of base ball between the college team and a team chosen from the alumni will be played. At 8 p. m. the annual exhibition of the Adelpian Literary Society will be held. Visitors to Bethany at this commencement will enjoy the novelty of a ride from Wellsburg to Bethany over the new trolley line just now being completed. There is every guarantee that the line will be in operation by the first of June. The fare from Wellsburg to Bethany will be 20 cents. This new trolley line connects us with trolley lines at Wellsburg for Wheeling, Steubenville, and other cities and towns along the Ohio valley. The new Carnegie library has been completed since last commencement and it is pronounced by competent critics to be a model of beauty and convenience. The present senior class of Bethany numbers twenty-five, in all departments, and it is confessedly one of Bethany's most promising classes. The past year has been a successful one at Bethany. The work done in the class rooms has been of a high order. The college has made substantial progress in every direction. The outlook for the coming session is unusually bright. We have never had such a demand for houses in Bethany as at the present time. More rooms have been engaged by students for next year than at any other time in Bethany's history.

During the session just closed, eighty-seven young men and women have been enrolled as students in the Ministerial Department. Of this number, ten are in our present graduating class. The missionary spirit has been pronounced during the year. Bethany boasts the largest Vol-

unteer Bission Band of any of the colleges of the brotherhood. One of our young men, Mr. Chas. P. Hedges, has been appointed missionary to Bolengi, Africa, and will sail in October. Our mission band has conducted several successful foreign missionary rallies in nearby churches during the year.

THOMAS E. CRAMBLET.

#### IN THE STUDY.

(Continued from page 6.)

sage on his memorandum tablet, and tried to bring his mind to bear once more upon the music of the angel choir. For fifteen blissful minutes he worked like a man inspired, and then discovered that the baby was sitting on the hearth, ecstatically rubbing ashes in his curly hair. With the baby under one arm he answered the 'phone again, and promised the superintendent of the High School that he would give a lecture to young men in the Lyceum Course next winter. Holding the baby firmly, he arranged the date and settled the terms; then he rang off, and proceeded to give a special lecture to the young man of his own family.

This done, he decided to leave the section of his sermon about celestial music, and take up the references to those who had passed away since the organization of the parish. This was to be a very touching tribute, and he let the baby take his box of paper clips to play with meantime. He had just begun the eulogy of a former vestryman when Mrs. Barrows entered, exclaiming:

"Oh, Robert, what do you think! Mr. Graves is going to give up the St. Andrew's Brotherhood! He says he can't possibly stand it any longer to work with that old Mr. Hemper; he spoils everything he tries to do, and bothers him all the time—what has the baby got! Why, Rob Barrows, those are brass wires—one of those would kill the baby if he got it in his throat—why, he has a lot of them in his mouth now! Come with mother, poor baby! And, Rob, do hunt up those Sunday school lesson helps for Mrs. Bates—she's going to stop for them on her way home in half an hour. Baby didn't bother you, did he? Bless his little heart!"

(Exit Mrs. Barrows and the baby.)

The rector of the Church of the Holy Apostles sighed. He began to understand why the fathers of the early church chose the monastic life. His eye caught the title of a book on his table, *Aids to Meditation*. Then he looked at his sermon. He had lain awake two hours the night before, thinking about that sermon, and it was all so clear in his mind when he came up to the study after breakfast!

He closed his eyes and tried to get back into the mood again, and he had almost succeeded when the dinner-bell rang.

"My dear," said the Rev. Robert Barrows tentatively, as he carved the roast, "I am inclined to think that perhaps I might have the vestry room at the church cleaned out so I can write some of my sermons down there."

"I think you would be very unwise to do

that," replied his wife, briskly. "The vestry is much more accessible, and people like to know where they can find you at any time."

"That is true," replied the rector of the Church of the Holy Apostles, with a sigh.—*The Living Church*.

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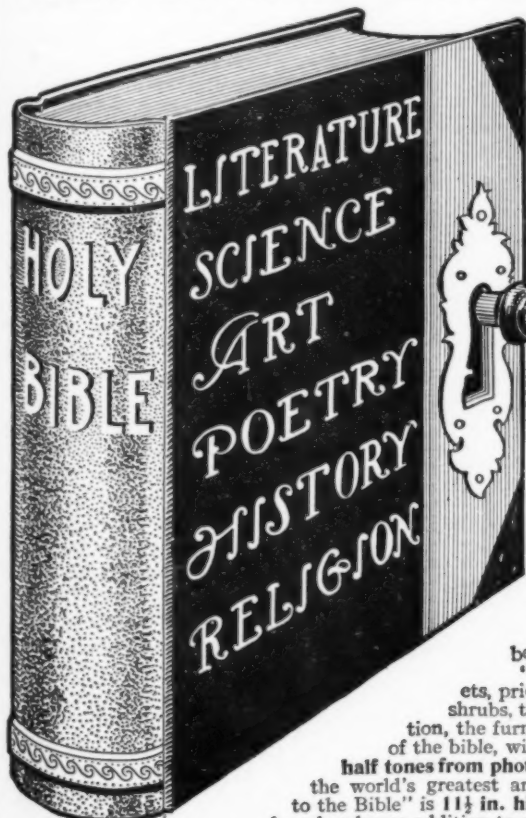
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